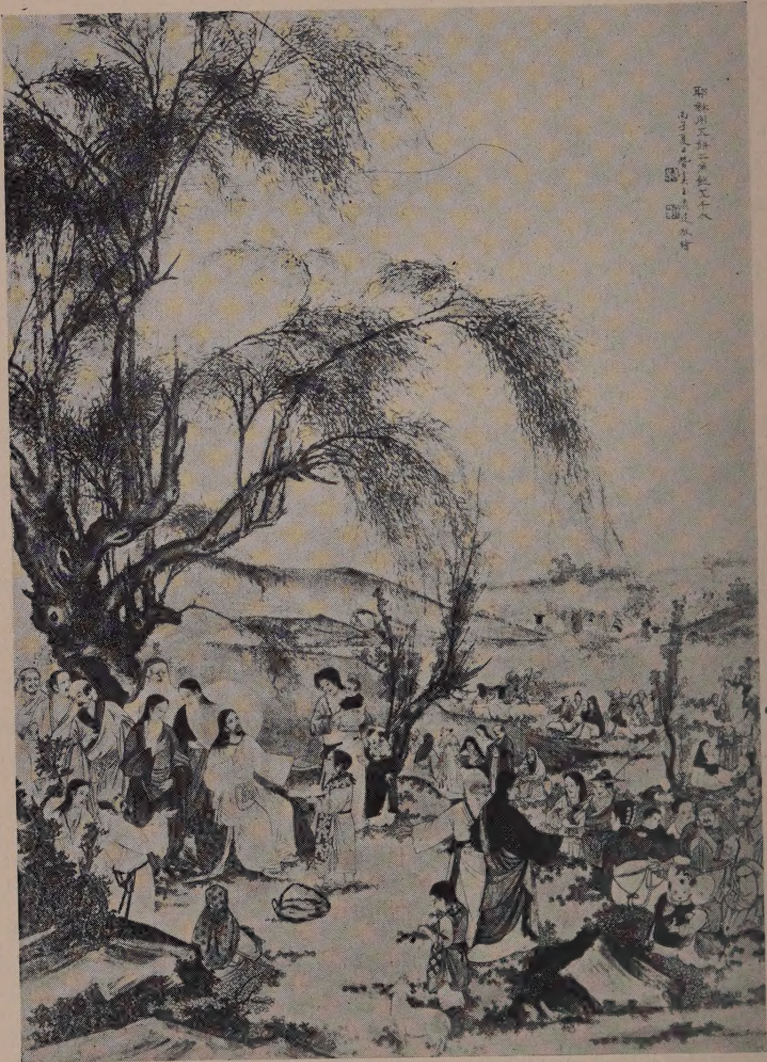


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Christ The Teacher

Japanese Print



# The Holy Cross Magazine

Feb.



1951

## The Litany

BY HOLT M. JENKINS

THE former Presiding Bishop, the Rt. Rev. Henry St. George Tucker, once said that in his youth there were litanies and no Litany Desk. Now every church had a Litany Desk and the Litany was never read. Therefore, it seems necessary that some defence of the Litany be presented.

First of all, what is it? A litany is a form of prayer in which fixed responses are made by the people in answer to short biddings or petitions said or sung by a deacon, a priest, or a choir. The Greek word "litany" is interchangeable with the Latin "rogation" though we confine use of the latter word to the three days before Ascension Day and in connection with the planting of crops.

Litanies made their first appearance in the East in connection with the Holy Communion. By the 4th Century, their value as a form of intercession was well established. The use of some form of litany was present in all the eucharistic forms of the early church. We still have a survival of this in the Kyries of our Prayer Book eucharist. They are all that remains of a very primitive type of the litany type of prayer.

In the West, litanies became popular apart from the Holy Communion on days of pub-

lic procession, especially in times of danger or trouble. They were used in connection with processions around the church or through the streets and fields of the parish. They were a devotion used in time of plague, famine, and war. Readers of Mrs. Chestnut's *Diary From Dixie* will remember the moving description of the Litany being recited in the churches of Richmond while the last defenders left the city.

Many of the ancient litanies contain petitions which are very much to the point like: "from the fury of the Norsemen, good Lord, deliver us." Many of them also are quaint in their phrases such as "from ghoulies and ghosties and long-leggity beasties, and things that go bump in the night, good Lord, deliver us."

Litanies were also used in connection with the spring and fall festivals of planting and harvesting. Thus, they came to be connected with the Rogation Days and with Harvest Festivals. There was a note of penitence about the medieval litanies which gave them the three-fold character possessed by our Prayer Book Litany: penitence, intercession, and a concern for agriculture.

The litanies were generally sung, and sung

in procession much as we would sing a hymn. There exists a very beautiful choral setting of the Litany which is often sung in procession or while kneeling. Because of this, short sentences were necessary. These sentences always expressed a single thought and could be answered by the people in an unchanging refrain such as "Good Lord, deliver us" or "Have mercy upon us."

Thomas Cranmer's English Litany was first published prior to his first Prayer Book rather as an introductory experiment. It was first used in connection with the war then raging between England and Scotland. He made use of the Sarum or Salisbury litanies of war and Rogationtide and also of the Latin litany composed by Martin Luther.

Not only did he translate and edit these works with rare skill, he also combined petitions with great insight and understanding. He realized that if people were to join intelligently in this form of prayer, the short Latin phrases needed more detailed expression in English. Therefore, he combined certain of the Latin phrases into English

clauses which are each complete in themselves.

Originally, the Litany, like the Rogation days, had the three-fold purpose of asking God to forgive the sins of the people, protect them from calamities, and grant them bountiful crops and protection from the storms and plagues of nature.

When should we use the Litany? The Prayer Book commends it to be used before Holy Communion. This is frequently done in procession especially during Advent and Lent. It may also be used at the end of Morning Prayer or Evening Prayer. Although it is not made clear in our Prayer Book, these two offices really end with the third collect. The intercessions which follow are not in collect form, are separate from the Office, and may be replaced by the Litany or left out altogether. The Litany is, of course, ideally suited to Rogation Sunday and Thanksgiving Day. Traditional days for its use include Advent, Lent, the Rogation Days, Ember Days and the two ancient stations or fast days, Wednesday and Friday. Many priests who say the two Offices daily as the Prayer Book commands, are careful also to use the Litany every Wednesday and Friday.

We have also in the Prayer Book the beautiful Litany for the Dying and the Litany for Ordinations.

How are we to use and understand the Litany? Unlike the Prayer for the Whole State of Christ's Church, it is not a prayer offered by the faithful for all Christian people. It is rather for all men, pagans and atheists included. We pray for all rulers, not just those who are Christians, and for all the nations of the world.

The extraordinary power and appeal of the Litany is not approached by any other prayer except those which involve ceremonial and dramatic action as does the eucharist. The tone of its supplication is uniquely Christian. The short petitions, each with a definite response, are an effective means of maintaining the interest and participation of the congregation. It is the simple means of corporate intercession. It reduces the minister to a position in the congregation, no longer maintaining the false distinction



"O HOLY, BLESSED, AND GLORIOUS TRINITY"



on between clergy and laity. Such action is necessary at a time when the holy people of God no longer stand around the Lord's Table and, as the *laos*, the whole church and community, offer together the eucharist.

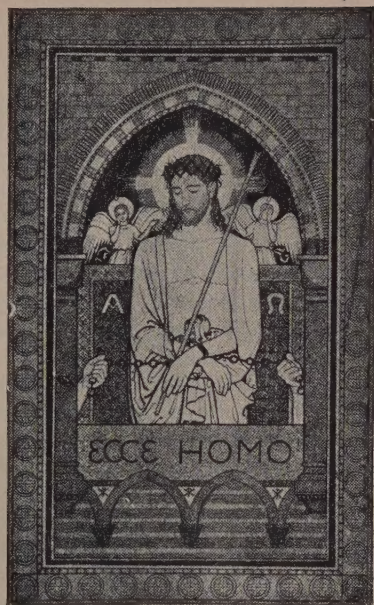
Let us now examine a few of the things contained in the Litany. Perhaps you would like to open your Prayer Books and look at us as we go along. Like all truly Christian liturgical prayer, the Litany begins with a recognition of the Trinity, the cardinal doctrine and motivating force of our redemption. But it passes quickly to the recognition of our own sins, shortcomings and weaknesses for what else can we do when confronted with God but to say: "remember not Lord our offences." Penitence is also necessary for the intercessions which come next. Without it, we can only pray as did the Pharisee: "Lord, I thank thee that I am not as other men are." The penitent man recognizes that he is as other men and in his spirit, prays for his brother.

We next invoke the mighty acts whereby Christ redeemed us as a plea for our own deliverance from the dangers and afflictions which are all around us.

Let us quietly rely on the assistance of God; when danger threatens us and human help is wanting.

—*St. Rose of Lima*

The ancient religious feared their gods and cried for mercy. It was always a last appeal by a condemned man even if it was only the first time of asking. There was little hope and much fear in such pleas. However, there was always the possibility that the dreaded and capricious god could somehow be bought off; the impending disaster presented in much the same way that people today try to have parking tickets fixed. There are also popular modern cults which seek to evade or ignore suffering and even deny it. This is all very well of course as long as we do not have to open our eyes and see the world in which we live. Christianity alone accepts the fact of suffering as enshrined in the heart of God Himself, lifts it up in sacrifice to Him, and nails it to the cross of Christ. Christianity alone has the



"BY THY CROSS AND PASSION"

power to descend into the depths in the footsteps of Our Blessed Lord. It is only thus that we can pray: "in all time of our tribulations; in all time of our prosperity; in the hour of death, and in the day of judgment, Good Lord, deliver us."

A Church which had known the violence of pagan emperors and barbarian chieftains would naturally attach importance to its own freedom to proclaim the Gospel. That freedom often depended on a whim of the ruler of the nation. Kings were more to be feared than bishops. Thus it is, that our Litany still has the petition for our rulers and judges between the petition for the Church and that for the clergy.

Although the petition for travellers has been modernized by the added recognition of air-power, it still has about it the flavor of a perilous journey such as St. Paul's trip to Rome. Such perils were a part of the life of every traveller and they needed the prayers of the Church.

This concern and feeling of responsibility shown by the early Church for the bereaved and fatherless which made them a part of every intercession in the liturgies of Christendom, is reflected in "that it may please



thee to defend and provide for, the fatherless children, and widows, and all who are desolate and oppressed."

How far would our intercessions reach beyond the circle of our friends and our own needs and interests without a guide such as the Litany? Would we today of our own free will pray "that it may please thee to forgive our enemies?" It is difficult for us to show ourselves unloving towards those for whom we have implored God's mercy and with whom Our Lord was not ashamed to share the blood of his humanity.

The petition about "the kindly fruits of the earth" recalls to mind the secular obligations and responsibilities of Christian people. It may easily be forgotten that conservation is a Christian duty; that a careless disregard for the partnership of God and man in the growing of food and the manufacture of material objects is sinful. It is only right, therefore, that we be reminded by the Litany of our Christian duty towards soil and plants and animals.

In these petitions of the Litany, which are completely suited and adapted to modern dress, we have the purest survival of the prayerful heart and mind of the early

Church. The simplicity of the offices has been obscured over the years by a number of false beginnings and too many additions. Penitence and formalism have robbed the eucharist of the joyous self-offering and spontaneous fellowship which it originally possessed.

From every point of view, it is plain that the Church's unceasing supplication to God and remembrance before Him of all her members, her great intercession for her needs and for the needs of the world, must form an essential part of her liturgical life. Nowhere is this better accomplished than in the Litany.

Although the Prayer Book Litany combines the three ancient objects of penitence, intercession, and concern for natural resources, it greatly extends the subject matter of our intercessions. It reaches out to all human needs, dangers, sorrows, humiliations, aspirations, and efforts towards Christian holiness. It is a gate to bring us to the Lord. Entering through this gate, we are indeed brought into that humble, generous and unselfish life of prayer for others which is the mark of our devotion to the Gospel of Christ.



DESCENT FROM THE CROSS By Roger van der Weyden  
(Courtesy of the Metropolitan Museum of Art)



# Dr. Pusey and the Hawaiian Reformed Catholic Church

BY ANDREW FOREST MUIR

THE four volumes of Henry Parry Liddon's *Life of Edward Bouverie Pusey* signally fail to portray the diversity and richness of Dr. Pusey's interests. Mr. Thomas Jay Williams' recently published *Priscilla Lydia Sellon* offers pertinent material on Dr. Pusey's labors in the restoration of the religious life, a subject scantily treated by Canon Liddon. In this splendid monograph, Fr. Williams adumbrates Dr. Pusey's interest in the missionary bishopric of Honolulu. Although the sources are not abundant, it is possible to suggest, at least in broad terms, the nature of Dr. Pusey's relations to Hawaii.

In 1856, Kamehameha IV, the twenty-year-old reigning monarch of Hawaii, married Emma Rooke, a Hawaiian lady who had one English grandparent. Emma had been adopted at an early age by an English uncle, who had provided her with an English governess and tutoress. Her home environment and education convinced her of the catholicity of the Anglican faith, and the American Congregational missionaries in Hawaii refused to baptize her because they knew she proposed to be confirmed in the Anglican Communion at the first opportunity. Her royal husband soon shared her religious convictions, and he set himself to work translating the Book of Common Prayer into Hawaiian. Two years after the marriage Kamehameha and Emma put themselves at the head of a movement to found an Anglican parish in Honolulu. When their application for a priest reached England, Dr. Samuel Wilberforce, bishop of Oxford, proposed a bishop and a staff of priests. The proposal met with a hearty reception in Hawaii, and in England, through the exertions of Manley Hopkins, Hawaiian chargé affairs, the matter was taken up, with the approval of Dr. Wilberforce and even of Dr. John Bird Sumner, the evangelical

archbishop of Canterbury, by what were then regarded as extreme Anglo-Catholics. After months of ecclesiastical and political maneuvering, the Reverend Thomas Nettleship Staley, an Anglo-Catholic schoolmaster was selected as Bishop of Honolulu and consecrated on December 15, 1861. In the following year he set out for his see, with three priests, all of whom were identified with the Catholic Revival. The Reverend George Mason had been associated with the Reverend George Rundle Prynne in Plymouth, the Reverend Edmund Ibbotson with the Reverend Alexander Mackonochie in Holborn, and the Reverend William Richard Scott with Catholic parishes near London. Upon arrival in Hawaii, Dr. Staley incorporated his jurisdiction under the title of the Hawaiian Reformed Catholic Church, and despite the persistent criticism of Calvinists and low churchmen in Hawaii, England, and the United States, he firmly laid the foundations of the Church in Hawaii, which since 1902 has been a missionary district of the American Church.

Immediately upon arrival in Hawaii, Dr. Staley and his clergy saw the need for sisters to assist in the elevation of Hawaiian women. After fruitless appeals to Clewer and East Grinstead, Dr. Staley was able to enlist the sympathy of the Reverend Mother Lydia of the Society of the Most Holy Trinity. If Dr. Pusey had not previously been attracted to the Hawaiian mission, he now became interested through his connection as spiritual director to the Society. In 1864 three sisters went out to Hawaii and established St. Cross School at Lahaina, on the island of Maui. So valuable and successful were their labors that Dr. Staley pleaded with Mother Lydia for additional sisters. In 1865, Queen Emma, then a widow, having lost her husband two years previously, visited England and took

with her, for education by the sisters at Ascot, a number of Hawaiian children. These children, and additional ones taken to England in 1867 by Mother Lydia upon her return from Hawaii where she had founded St. Andrew's Priory in Honolulu, which she had staffed with a second contingent of sisters, soon became objects of Dr. Pusey's love and interest. In October, 1865, he interrupted a visit to France in order to return to England to baptize one of the children.

The rigorous English climate was unfortunate for Polynesians, a people extraordinarily susceptible to pulmonary tuberculosis, and several of the children died in England, among them Kealakai and Manoana Lokalea Shaw. Of Kealakai there is virtually no information, but seemingly she died before 1876, for she, unlike several of the other children, is not named in Mother Lydia's will. Dr. Pusey was much attached to Palemo Kekukaapa whom he tried in vain to teach to read and whose pony, with her astride, he led about in the island of Wight. In one of his letters to his son Philip he wrote, "I asked Palemo if she had any message to you, and she said, 'Yes; tell him that I love him.'" Palemo appears to have died before Mother Lydia, for in the Mother's will she made no provision for Palemo although she provided for her brother Davida in Hawaii.

During her terminal illness, Mother Lydia made Dr. Pusey guardian of Keomailani Lily Crowninburg and Manoana's Lokalea Shaw. Dr. Pusey attended Manoana's

deathbed during Eastertide, 1879, and wrote "A dear young Hawaiian, whom He has just taken amid terrible suffering, said she could not see a flower without thanking God for it. . . . But the thankfulness was not for little things only. The morning of her departure she received what she did not know to be her last Communion. She was radiant with joy. The physician said to her 'Why, Manoana, you are quite bright again and wondered how and why.'"

Keomailani was the only one of the children to return to Hawaii. One of twins, she had been born at Lahaina on February 2, 1859, the daughter of J. Crowninburg and his wife and a relative of Princess Bernice Pauahi Bishop. She went to England with Mother Lydia in 1867 and remained with the sisters for thirteen years. On August 1877, Dr. Pusey gave her a copy of one of his books, *The Minor Prophets*, with the inscription, "Keomailani Lily with her papa's affectionate love and blessing 10 Sunday after Trinity 1877." Keomailani returned to Hawaii in 1880, and on June 2 of the following year she was married to Wray Taylor, organist of St. Andrew's Cathedral. She died August 3, 1887, at the age of twenty-eight, leaving five small children.

Dr. Staley resigned the see of Honolulu in 1870, and he was succeeded by the Reverend Alfred Willis, who was consecrated on February 2, 1872. Dr. Willis, like his predecessor, was plagued by insufficient funds, and at times it appeared that the mission would collapse. In 1876, one of its discouraged members, possibly the Reverend Sister Bertha, who was soon to succeed Mother Lydia as superior of the Society of the Most Holy Trinity, wrote Dr. Pusey of the difficulties besetting the mission. A portion of his reply has been preserved.

It was a bright promise when that former king translated our Prayer Book into Hawaiian, and sent to ask us to help him. It was like the man of Macedonia who appeared to St. Paul and said, "Come and help us." It was right, that the people should follow their king in what was good. It is the way in which many nations were converted to the Gospel. Other days are come; and will





pass away, whatever may succeed them. But God's word does not pass away, nor anything done for God. Not one 'Our Father' was ever lost. It entered into the ears of God, and swelled that cry, to which His Heart has listened, "Thy Kingdom come;" and it has brought down its "showers of blessings." How, we know not, and shall not know till the great Day. Work on then in bright hope. Not one thing which you have ever done for God, has been lost; not one is lost, or ever will be lost. While we each do the little we can do, we may leave the rest to Him.

In the autumn of 1876 Mother Lydia entered on her terminal illness, and on October 2, she executed her will in which she appointed Dr. Pusey her residual legatee and executor of her estate. She lingered until November 20, and during the interval Dr. Pusey handled her affairs. At her request, he answered a letter from Dr. Willis in which he had inquired about the continuance of Mother Lydia's support of the mission.

Christ Church,  
Oxford.

Oct. 12, 1876

My dear Lord

The Rev. Mother being very ill has requested me to answer your letter. The answer, in brief is this, that when she guaranteed that large sum for the support of the mission for five years she hoped that during that time you and the clergy and the friends of the mission would be able to make permanent arrangements. The largest part of the £2000 which she guaranteed has had to be supplied out of her own capital: people have preferred, in general, giving to the general funds of the mission, to bearing part of the burden, and the result is that her contributions have quite broken up her capital. She has thus nothing to contribute. She now owes a large sum for Lahaina School.

Since then you said that you cannot guarantee the stipend of the Clergyman at Lahaina, without knowing what she can contribute, she has written to Eldress Phoebe at Lahaina, to say, that the school must be sold, and that



she and Sister Mary Clara will have to go to S. Andrew's Priory

This is, of course, very distressing to her, but though she could have supported the expense of the school, she cannot support the Clergy

For myself, I hope to continue the contribution of £30 per. ann, which I gave to the Colonial Bishoprics fund, which I will send after New Year, please God, to your London agents; but that is not a drop, and I am 76.

Believe me, my dear Lord

Yours very faithfully,  
E B Pusey

Dr. Willis replied to this letter on December 4, and Dr. Pusey wrote him again on New Year's Day.

Christ Church,  
Oxford.

Jan 1. 1877

My dear Lord,

I have just had your kind letter. The Rev. Mother had gone to her rest before you wrote it, on Nov. 20. Distressing circumstances here made it necessary for her to give to Deane Bertha, the office of Mother Eldress, which involves her succeeding her as Superior of the Society. I hope that Eldress Phoebe will be able to carry on the remaining work in your Islands. I have sent £150 which E. P. [Eldress Phoebe] said was necessary in consequence of the impoverished state of Lahaina. But I know not what can be done in the future. The Mother had gradually sunk in works for God, what must have been a considerable capital, but with some unexpected expenses, which have been allowed to fall upon her, I know not what remains

I hope to learn from the Mother [Bertha] how far the schools are not

self-supporting,—for unless God raises up friends to the Society, I know not what can be done I have not been able to ascertain the funds which are left yet; but some £900 a year of help must have been withdrawn from English works of the Society, besides the sacrifice of £1000 of the Rev. Mother's capital in it.

I will write to your Lordship when I know any thing definite. The year begins heavily yet "heaviness may sojourn for the night, but Joy cometh in the Morning"

With every good wish for your Lordship & the Mission

Your Lordships very faithful servant  
in C J

E. B. Pusey

The distressing circumstances to which Dr. Pusey referred included, above all, the perversion to the Roman Church of the Reverend Mother Eldress Catherine, who had gone out to Hawaii in 1864, had attended Queen Emma on her voyage to England in 1865, and had accompanied Mother Lydia to Hawaii in 1867. In his letter, Dr. Pusey made a curious error in referring to Sister Bertha as Deane, a title reserved to the most aged sister of the Society, then Sister Georgiana, who succeeded Mother Bertha as superior in 1890. The two sisters at Lahaina turned St. Cross School over to the bishop, and they joined Sisters Albertina and Beatrice at St. Andrew's Priory. Sister Bertha left for England on February 2, 1877, but before her departure she appointed Alexander Joy Cartwright, who is known to sports fans as the father of baseball, her attorney and agent in Honolulu. As Mother Lydia's executor, Dr. Pusey, through his attorneys, Richard S. Taylor & Son, of Gray's Inn, corresponded with Cartwright about the real estate Mother Lydia owned in Hawaii. On October 9, 1880, Dr. Pusey executed a deed in which he conveyed to Mother Bertha a tract of land adjoining St. Andrew's Priory. This deed was recorded in Honolulu on December 27, and although Dr. Pusey survived until September 16, 1882, there are no further records of his interest in Hawaii, although there is no reason for assuming that it in anywise diminished.

The few pertinent sources here assembled

indicate that Dr. Pusey had three connections with the Hawaiian Reformed Catholic Church. In general, he was attracted by King and Queen's leading their people in the Church as had several of the early British monarchs led their peoples. More specifically he was devoted to the Hawaiian children taken to England, and, as Mother Lydia's confidant and executor, he was concerned with her estate in Hawaii. Dr. Pusey's connection with Hawaii is commemorated in the oratory of St. Andrew's Priory, which is dedicated to his memory and on the wall of which is affixed a memorial tablet.

The Catholic Laymen's Club of New York is presenting a fine symposium on the subject "Catholic Life in the Modern World." Various aspects of this general subject will be taken up at monthly meetings to be held at churches in the city. The public is cordially invited to attend these meetings. Each program will start with Benediction of the Blessed Sacrament, followed by a light refreshment and then the address and discussion. The first meeting was held at the Church of the Resurrection on Monday, December 4, when the Reverend Greig Taber, rector of the Church of Saint Mary the Virgin spoke on the subject: "The Family." The rest of the series is listed below.

II. February 13, 1951 (Tuesday)  
"The Community"

Meeting will be held at 8:00 P. M. at The Church of St. Mary the Virgin, 139 West 46th Street, New York City.

Speaker: The Rev. C. Kilmer Myers, Vicar, Grace Church, Jersey City.

III. March 6, 1951 (Tuesday)  
"Industry"

Meeting will be held at 8:00 P. M. at St. Ignatius' Church, 87th Street and West End Avenue, New York City.

Speaker: The Very Rev. Lawrence Rose, S.T.D., Dean, The General Theological Seminary.

In addition to these, there are tentative plans for meetings to be held in April and May. For details on this subject watch for further notices.



# The Soul Always In Its Throne

By THEODORE YARDLEY

## A Meditation on Lenten Discipline of the Body

Seeing therefore that the soul is the proper seat of holiness, and yet, so long as it is in the body, it makes more or less use of it in all human actions, and is every apt to be swayed by it; hence it necessarily follows . . . that the keeping under of the body by fasting and so bringing it under subjection to the soul, cannot but conduce very much to the exercise of all true holiness; for by this means, *the soul being kept always in its throne*, with full power and authority over its subjects the inferior faculties, being under no restraint, its reasonings would be clear, its judgments sound, its counsels deliberate, *it would act like itself*, a rational and spiritual substance, and so would be as free from all sensual pleasures as when separate from the body, which inclines it to them; and then it will begin to *relish spiritual objects* as suitable to its own nature.

—Bishop William Beveridge (1637-1708) *Sermon XXXIX Anglicanism*, ed. More & Cross, p. 588.

*Italics* those of present writer.

\* \* \*

NO one could put as much into a single sentence as the great divines of the seventeenth century! At their best their sentences are each a whole meditation in itself. (At their worst, their sentences are why the Anglican Divines are no longer read very widely.) The sentence given is one of the best, and an excellent line for a meditation on the Lenten discipline of the body.

How modern the good bishop is in his understanding of that dualism each of us has in his own life! Each of us has a non-sensical part, called mind or soul or spirit; each of us has another part, strictly tied to obedience to the laws of time and space, called a body. We perhaps like to think of the mind or soul controlling and directing the body, and sometimes the mind can achieve complete control. But in most

of our lives there is an unresolved struggle between mind and body for control. "The soul . . . makes more or less use of the body in all human actions," to be true; and yet it "is more or less apt to be swayed by" the body. Could present thought on the subject, the psycho-somatic theory (surely an uglier word than any coined by the worst Seventeenth Century scribbler!) be better expressed?

How it is with *your* soul, of course, I cannot know. But I know there is still this war in mine. Just when I think my soul has won the day, my body declares that it has not conceded victory, and the battle goes on. Recently I heard a sports broadcaster tell of a boxing bout in the brighter days of the twenties, when one fighter knocked his opponent down four times, only to have him stagger groggily to his feet after the fourth time, gather his remaining strength, and send the first fighter sailing over the ropes into the audience. So is it still with *my* soul.

The purpose of all Christian discipline, but especially that which we impose on our own bodies, is to bring the body "under subjection to the soul," once and finally for all. What we are working toward is that happy state where "*the soul is always in its throne.*" Something to look forward to! The warfare ended with an armed and watchful peace, "the soul's reasonings clear, its judgments sound, its counsels deliberate."

Then, says the bishop, we should *act like ourselves*. Here is a world of encouragement toward self-respect packed in a single phrase. It is Christian doctrine that human nature is a good and lovely thing in itself—only a poor shabby thing when the body, rather than the soul, is in the throne. We believe that as the very climax of His creative process, God made man and found man a good thing. When man is really himself, he is lovable and God walks with man in the Garden of His Presence. When man is other than his best self, he has lost the Garden, and while God can still see the

goodness of what He has made, man is separated from God and His love. The words with which we often begin one of life's "blue Mondays" are a good way of stating what happened to our nature: "I am not *myself* today!"

In these terms, what God accomplished in the mighty acts of the Lord Jesus was to offer us the power over ourselves to become *ourselves* again. Through Jesus Christ our Lord God offers us the strength of character, if you will, to put the soul in its throne, to put away the things that separate us from Him, to find the lost Garden again.

Those people with itching ears who heap to themselves teachers have in all the centuries tried to persuade Christians otherwise. The body is not a permanent part of us; ignore it, some say. Others say the body is weak and has no real power to sway the soul. But the body is strong—as you and I know—and furthermore it is a part of us even beyond the General Resurrection at the Last Day. Now is the time to come to terms—our own terms—with it!

If the *time* to come to terms with the body is now, surely the *place* is in those areas of living with which the body has the most to do. It would be my opinion that these would most likely be found in the various familiar apartments of the home. The Church has always considered the dining-room table one of the principal battlegrounds for gaining control of the body: hence the occasional abstinences and fast-

ings commanded by the Prayer Book. The hours of rest and the hours of health exercise are times when this battle must on. It is a truism once you realize it, a yet something apparently not understood many, that the place to learn control of the body is in the body itself!

This is the purpose of our Lenten bodily discipline. Only you and your spiritual adviser can decide the exact means you will use to gain control. But I rather think it will be something very ordinary, very everyday—because most bodies are not romantic really; desserts, tobacco, late hours—some way in which the body or its jangled nerves have the control over the real *you*, so that you are not "yourself."

Such an ordinary kind of Lenten bodily discipline will not be nearly so exciting as a whip of small-cords or peas in your shoes. But it will be as hard to perform. And it will be productive of a state you know deep down within yourself that you really want: the state of self-control, a state directed toward Heaven. And so, for the joy that is set before you, you will claim the power from God offered to you in the Sacrament and in Word and in the fellowship of fellow Christians, and you will set out to perform this discipline.

Then, says the bishop, when your true nature shows itself as clear, sound, deliberate, you will begin to "relish spiritual objects" which are, after all, "suitable to your own nature," your real self. With the body under control you will begin to *enjoy* your life of friendship with God which with the body out of control always seems a little distant and far away. The bishop again proves himself a most modern thinker in his last phrases. How many things are offered these days to restore relish and zest in life! Patent medicines, foreign tours, courses "How to Make Friends," offer us this new relish. But Lent and its holy warfare offer a greater happiness to those who enter determined to find victory by God's grace the "relish" of spiritual things.

May your fasting this Lent "conduce very much to the exercise of all true holiness. May that happy time soon come for you when your soul is always in its throne!





# Basilian Monasticism

BY WILLIAM EDWARD HARRIS, O.H.C.

LONG before the dawn of history man has been seeking for a closer union with God, but at no period of history he tried with more fervor than in that monastic movement of the fourth century A.D., when thousands of men and women, moved, as it were, by a compelling force, went into that barren Egyptian desert to live lives of great austerity with the fervent hope that they would come into closer union with God.

In modern days the English were the civilizing people of the world. But in doing so they took a leaf out of the Roman's book by establishing colonies, and took with them their language, laws and culture which gradually influenced the people with whom they went to live. So in like manner the monks influenced the lives of those among whom they lived, to a great extent, by extending to them the beauty and excellency of the Christian life. For in the monastic life the ideals of that life were to be found.

The Roman Empire had many religions whose adherents were of various and many personalities, each having an asceticism of its own form. But to say that Christian asceticism borrowed from pagan sources goes too far. True, the specific forms which Christian asceticism took may have been conditioned by these pagan religions. Yet Christian asceticism itself was inherent from the very beginning. The records show us that Christian monasticism grew out of the earlier asceticism whose roots may be found in the Gospels, and these Christian ascetics were impelled to fulfill the injunctions of the Lord: "If thou wouldest be perfect, go, sell all thou hast and give to the poor . . . and come follow me. "There are eunuchs which have made themselves eunuchs for the kingdom of Heaven's sake; . . . he that is able to receive it let him receive it." Asceticism is also recommended in the other books of the New Testament which may be summarized up thus: "No soldier on service engageth himself in the affairs of this world."

Secular life was far from easy with all the complications of the Empire. The spiritual life of the Church was at a low ebb after the persecutions, and many sought for a new idealism in the cell and the cloister. Yet with all these, who can adequately explain this well nigh irresistible impulse amounting almost to madness, which drove so many thousands into the bleak desert of Egypt?

In the fourth century there lived some great personalities who have left their mark for all time on the lives of men. These were all specialists in the ascetic life, among whom was Origen who practiced asceticism with great vigor and is credited with all the leading ideas of later asceticism. Hieracas who carried some of Origen's ideas on asceticism went too far and fell into heresy. However, too much importance must not be attached to them for monasticism had already been begun by some unlearned Coptic peasants.

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O Love, Thou art the way, and the highest of all ways. Thou art the way of God to men, and the way of men to God.

—*Richard of Saint Victor*

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Anthony receives the credit for being the first monk, although it is quite evident that there were ascetics before him. He had hardly reached manhood before he began to practice asceticism and was soon known far and wide for his sanctity. Many monks gathered around him and he left his retreat to organize them. Anthony wrote a rule for them which is still followed by a number of Coptic, Syrian and Armenian monks. It was the Antonian type of asceticism which prevailed in lower Egypt when Basil made his visitation to get some ideas for the monastic life.

St. Pachomias is known as the founder of Christian cenobitical life, *i.e.*, monks living together in community. While there were differences in the type of Egyptian monasticism, the character which permeated

both was the same—a strongly marked individualism which gave rise to many eccentricities and extravagances. One of the most significant differences between the Antonian and Pachomian monachism was that the Pachomian Rule provided for a highly organized cenobitical life.

The great example was St. Basil of Cæsarea whose influence spread during his life time and the Eastern Church ranks him as one of the greatest saints and doctors.

Basil was a notable preacher and an able administrator; post-Nicene Orthodoxy is indebted to him for his theological works. But above all, he is noted especially as the Founder of Eastern Monasticism. Not only has the monasticism of St. Basil been the driving force of the Eastern Orthodox Church, but it has influenced the Western Church, for it is acknowledged by students that St. Benedict owed much to St. Basil in formulating his rule, especially in the matter of principles and ideas.

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It is by the way of the Cross that we reach the Heart of God.

—*Anonymous*

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This Saint was born about the year 329 of good parents who were known throughout the country for their solid virtue. Ten children were born of this union, three of whom became saints: Macrina, Basil and Gregory. Peter, Gregory of Nyssa and Basil were consecrated bishops. His sister Macrina, a very remarkable woman to whom Basil owes much, had founded a religious community on the family estate of Annesi.

It was about this time that Basil's conversion to monasticism took place. Shortly after he journeyed to foreign countries: Egypt, Palestine, Coelesyria and Mesopotamia, to see and learn at first hand from those great ascetics who were already living the monastic life. The impression the ascetics of Syria and Egypt made on Basil is best told in his own words: "I admired the continence of the monks in living and their endurance in toil. I was amazed at their persistence in prayer, and at their triumph over sleep; subdued by no natural necessity, ever keeping their soul's purpose high and free, in hun-

ger, in thirst, in cold, in nakedness, they never yielded to the body; they were never willing to waste attention on it; always though living in a flesh that was theirs, they showed in very deed what is to sojourn for a while in this life; what to have one's citizenship and home in heaven. All this moved my admiration, I called these men's lives blessed, in that they did indeed show that they 'bear about their body the dying of the Lord Jesus.' And I prayed that I, too, so far as in me I might imitate them."

St. Basil's time is noted for the number of saints canonized by the Church. Basil's purity, monastic fervour, stern simplicity and friendship for the poor became traditional in the history of monasticism. The religious who followed the rules laid down by St. Basil are called Basilians. But the monasteries of such religious have never possessed the hierarchal organization which ordinarily existed in the houses of order such as is common with the Jesuits, Benedictines and Friars Minor.

Basil spent a year studying and taking careful notes of asceticism and he found in his visit to the East. What he saw in his soul on fire and he determined to emulate the monks in their steadfast purpose to seek after God. He had genius and originality and these he used in establishing the ascetic life to which he felt God was calling him, omitting many of the practices carried on by the uncultured peasants.

Doubts came into the mind of Basil as to whether to adopt the solitary life or live as a celibate devoted to prayer and good work in the world. Many were already living the two modes of life. After much thought and prayer he decided on the former of the two and took up his abode on the bank of the Isis. Basil with the help of his brother Gregory, sketched a definite rule for the cenobium which included prayer, work and study.

Two letters of Basil's are extant which describe the life of the Cenobia. In his letter "On the perfection of the life of solitary" we have a sketch of the first rule. He begins by saying that in order to be completely free from the cares of this world it is nec-





ST. BASIL  
By El Greco

to be separated from the world. For a purpose one must have solitude and a place in which to retire. The day must be filled with exercises of piety followed by labor, interspersed with prayer and song. The

mind will then be free to contemplate God without anxiety. To train the soul for this work of God one must be saturated with Holy Scripture and its teachings faithfully followed. One must at all times restrain

himself in conversation. Dress must be of sufficient warmth and not at all colorful, garments rough, and shoes cheap, but serviceable. For food, bread and meat must be the main sustenance. Grace must be said at meals which must be on time. One hour a day is allowed for food. Sleep is to be light so that the soul may easily wake to offer prayer to God.

Some monks complained of the severity of the rule and his twenty-second letter tells of the kind of life lived in the Cenobia when the life in the monastery was more developed. Silence is of strict obligation. Guests are not to speak to members of the community without permission. Wine or meat are not to be served at meals. The monk must not hoard up possessions; never murmur when food is short. In speaking the voice must be properly modulated and eyes carefully guarded. There must be no ostentation in clothing. All must do their share of work and not to change jobs without permission. To mind ones' own business. Refractory monks are to be brought before the superior. If a monk remains unruly he must be cut off as a dead branch. One is cautioned against too much work or food.

In his Shorter and Longer Rules, Basil shows great comprehensiveness in laying the foundation for the fundamentals of the religious or monastic life. He had made a deep and thorough study of the Bible and every principle he lays down has its authority in the Scriptures.

After reading over the literary works of Basil, a modern biographer writes: "It will probably surprise many persons to be told that the key to St. Basil's asceticism is found in his devoted submission to the authority of Holy Scripture. He is so far from claiming any right to go beyond Scripture that he thinks it necessary to apologize for even using words which are not found in the Bible. Those, therefore, who would understand him most must divest themselves in the first place of that vague association which exists in many minds; and in the next place of that firm persuasion which many good Protestants entertain, that nobody ever loved the Bible or understood its value before the Reformation."

In Basil's consideration the eremitic (i.e., the solitary life of a hermit) was below the cenobitical life. He discouraged any show of excessive asceticism and thought that work was more valuable than great austerity, and that fasting should not be carried so far as to be detrimental to work. These were new ideas in regard to asceticism.

Basil also warns against thinking that mere separation from the world can save the soul. He says: "Think not that every one within a cell is saved, whether he be bad or good, for it is not so. Many indeed approach the life of virtue, yet few take up its yoke. He who would follow the Lord truly must free himself from the bonds of the passions of this life, and this is done by a complete abandonment and disregard of the old manner of life."

Though Basil has been given the title of the Founder of Monasticism he is not known as well as he should be. His rules are too long and diffuse, and are made up of general principles rather than explicit directions, so that there was too wide a margin left to the individual abbot. However Basil's Rule overcame the prejudice against monasticism which existed in Asia Minor and Greece. His main principles became the basis for monastic literature in the East and West.

What has been the influence of Basilian monachism? In the East monasticism is still Basilian in name and form, though it is far from the ideal as set down by Basil. There is still to be found much prayer and fasting, but work and hospitality have been neglected. The higher clergy are still chosen from the ranks of the monks, but as a whole the real ascetic life is stagnant and ineffective. So the monks of the East have lost the opportunity of becoming a great force in the spiritual life.

It was in the West that monasticism came to full flower, because there the principles of Basil's monastic life found their truest expression which caused St. Jerome to write: "Formerly according to the testimony of the apostle, there were few rich, few noble, few powerful among the Christians, but among the monks are to be found a multitude of the wise, the noble and the rich."



# The Exaltation In Texas

By EDD L. PAYNE

PATERNAL charity forbids even Texas Oblates to be peeved when brother Oblates refer to them as those "back there," but we thought it might not be wise to inform those "back there," and perhaps some others, what went on when we manage to get together for the Feast of Exaltation of the Holy Cross.

In Texas, as you have heard, things are different. Episcopalians are "those people," objects of strange suspicion, whose beliefs and conduct are alike amazing. As you drive through East Texas, you note that the stately stone Gothic (real or otherwise) takes place to a generally less formal type of church structure. Not that our churches are not beautiful, some of them are very beautiful, but the majority of them are simple wooden structures, indistinguishable from rural sectarian chapels except for the spires on the steeple to which we are still ashamed to bear witness. In a few places, only, in others once a week ("You mean we are going to have a service EVERY day?"), and in still others, more is the case, only once a month the faithful are able to gather around God's table to feed on the bread of Angels. And they are faithful. For years, in spite of the assaults of other faiths, in spite of isolation from the Community which is His Body, in spite of forgetfulness of their more fortunate brothers, they have remained to the faith of their fathers. Forgetful of much, unacquainted with much more, they have been pathetically held to the slender cords which bind them into the Church.

One passes a dozen or more of the small, white churches; you rarely see the type of house we all like to see for the God of the Christians. But He must be pleased that the one who could not build the Temple at Jerusalem built the tiny manger for His repose. Gradually you drive into Hempstead, a very little town of less than two thousand people, and up to the Church, Saint Bartholomew's, which is as indigenous as the gas pump—more so, for it has been here longer.

There, around the clean, white church with its tower and Cross are gathering the people. They have come from miles around—typical Texas distances—not six or eight, but fifty, seventy, and one, at least, from three hundred miles. At nine o'clock (because we remembered that hour as the time for such things at a place very near Heaven, but located on the Hudson River), a small procession moves across the lawn from the rectory. A man past sixty, who has upheld the Catholic Faith for years in a hot-bed of opposition, heads the procession, the smoke from his censer floating off gently in the warm breeze. Behind him a bare-headed priest (the preacher in disguise) carries the Cross, and then come the three sacred ministers, going to the altar of God.

The congregation stands to sing. *Vexilla Regis*? No. "In the Cross of Christ I glory." The red-vested ministers take their places: 'I will go unto the Altar of God.' Even here, in a land which it sometimes seems the Church forgot; even here, in a small parish set in the midst of maligners of the Cross, there are these faithful who will sing the praises. The Book of Common Prayer has been their companion for years, and they find nothing strange in this dress, for the Mass is a part of their lives.

The Kyrie, the Collect, the Epistle, the Gospel, the Creed. Again the people sing, this time, "Alleluia! sing to Jesus." And how they do sing, proclaiming that He has redeemed us, given Himself for us, and in the Eucharistic Feast gives Himself again and again. Yesterday perhaps plainly; today splendidly.

Then the sermon, a simple proclamation of the Cross as a call to repentance, a call to obedience, a call to share in the Victory of Jesus Christ the King. With Saint Paul, let us preach Christ, and Him crucified.

The sacred ministers return to the Altar, and the mighty Act continues. 'Angels and Archangels'—we are not alone, no matter how lonely it is sometimes. 'All Glory'—

—no place for supernationalism, for the “Party,” above all no place for self. ‘Take, eat’—we are not worthy, Lord, even to show Thee forth, but we make the sign of our redemption when we see the King of Heaven and Earth lifted high by the hands of His anointed priest. ‘Drink this’—Lord, are we able? But we adore the Blood which stained the hill Golgotha as a sign that we were made sons.

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O God, I give thee all my worries and problems. Take them and take me into thine everlasting arms.

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‘Deliver us’—as Thou hast redeemed the Apostles, Martyrs, Confessors, Doctors, Thy Holy Mother; deliver us all, Joseph Stalin even as Saint Louis; Robert Ingersoll as Saint Augustine; Jim Crow as Saint Vincent de Paul. None of us would have others suffer evil, past, present, to come.

‘Lord, we are not worthy’—we are most unworthy. But Thou has said ‘Take,’ shall we say, ‘No’? Thou hast said ‘Drink,’ shall we refuse?

A blessing from God at the hand of His priest. The rehearsal of the Christmas Gospel. “When I survey the wondrous Cross. The ministers depart from the altar, then the people. Our Lord going with them all. For the Mass is a beginning, a going out. These people who are His hands, His feet, His mouth, leave the church strengthened to work for Him, to go for Him, to speak for Him. Back home they go carrying the memory of the holy blessed action with them, taking away a renewed faith to a world sadly in need of its rightful King.

We are “out there,” but happy that here too the people of God offer Him their only possible sacrifice, the sacrifice of the Most Holy Cross of Jesus Christ.

‘Pray Brethren . . .’

## Rule of Life

BY JOHN PILGRIM

“Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my redeemer.” Psalm 19:14.

That pretty well says it. There is not much to add. Just one little detail. *How do we go about doing it?*

By the “we,” I of course mean “we laymen and laywomen.” The priests and the nuns can, with the help of God, take care of themselves. They have their own Rules of Life.

And we lay people have ours. As a business man, for example, it is necessarily my rule to be in my office, tending to my business, from nine a. m. to five p. m. daily. The majority of housewives serve three meals each day. Our children are required to attend school at regular hours.

“In every sphere of human life, where men are *in earnest*, they carry on their affairs by rule.”\*

The italicized words—“*in earnest*”—are

\*The words are Father Hughson's. See Chapter 22 (page 268) of his book *Spiritual Guidance* (Holy Cross Press, 1948). The italics are ours.

important ones. Father Hughson's statement, I believe, go unchallenged by any thoughtful person. As a matter of fact, the normal reaction is—“Certainly. That's obvious. What's the man's point?”

Well, *are we laymen in earnest?* Is our religion a part of the serious business of our lives, or not? Before we answer that, suppose we ask ourselves some very practical very pertinent questions:

(1) How many times during the past twelve months have we been present at the Holy Eucharist?

(2) Following is a list of twelve important Feast Days of the Church to which we all profess obedience:

First Sunday in Advent  
Christmas Day (December 25)  
Candlemas Day (February 2)  
Ash Wednesday  
Mid Lent Sunday  
Easter Sunday  
Ascension Day  
Pentecost  
Translation of St. Martin (July 4)



Transfiguration Day (August 6)

Holy Cross Day (September 14)

All Saints' Day (November 1)

On how many of them during the past year have we been present at the Holy Eucharist?

(3) Do we make careful preparations for each of our Communions, including fasting from the midnight before?

(4) Do we make our particular thanksgivings after receiving Communion?

(5) Do we make our confessions to a priest several times a year?

(6) Do we say our private prayers every morning and every night—with daily self-examinations?

(7) Do each of us devote a short time daily—say ten minutes, to make it easy—to formal prayer. (For example, reading a brief passage from the Bible or a devotional book, and then thinking about it *prayerfully*?)

(8) Do we know, and do we keep, the Church's *law* of fasting and abstinence? (Table of Fasts in the front of the Prayer Book).

(9) Do we begin our Lents with definite *written* rules?

(10) Is each of us at present helping the other human being to do right, and especially *praying* for him or her?

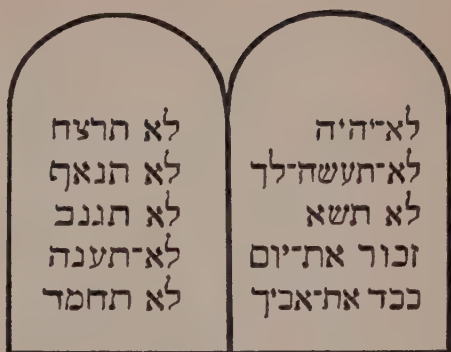
(11) Is any *one* of us ashamed to confess the Faith of Christ Crucified?

(12) On hearing the Holy Name spoken heedlessly, do we bow our heads or say our hearts, "Praised, honoured and blest be the Holy Name now and forever."?

These twelve questions were derived—most verbatim—from the Agreement which was signed by each applicant for membership in the Confraternity of the Christian Life. The Confraternity of the Christian Life was founded by, and is directed by the Order of the Holy Cross "to the greater glory of God."

Tune me, O Lord, into one harmony with thee, one full responsive vibrant chord, into Thy praise, all love and melody. Tune me, O Lord.

—Christina Rossetti



### The Ten Commandments

BY LOREN N. GAVITT

- I. Thou shalt have none other gods but me.
- II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

AS we have already seen, the first four commandments have to do with man's duty to his Creator and Heavenly Father. Our Lord taught that love of God was "the first and great commandment." One of the marks of paganism, wherever it is found, is an attempt to build a good life and make a good adjustment to the things and people of this world without considering God. There could be no more typical pagan utterance than the claim so often heard today, "My life is good because I always treat other people right."

Actually, however, it is a complete impossibility for any human being to live in this world without some kind of a god to which he gives the best of his life and to which he makes his real sacrifices. Because of the way the human heart is constructed, it must have a god as long as the person is living. If a man does not worship the true God, he will always "have" some other god which he does worship.

One does not have to talk to a man very long to discover whether he has some false god whom he tries supremely to be like and to please. And the temptation to have some other god before the true God is an ever-present one to all of us. There are the gods

of money, crowd ("you must do what other people do, or you won't be popular"), bodily and mental comfort, pleasure, business, family, social service, power, applause. This list is far from exhaustive, but all of these gods are worshipped by thousands before the true God. Then there is the great god "ME"—the worship of one's self as though I were the one around whom all life should revolve. And the mere attempt not to give our best to one or more of these false gods will get us nowhere. The only way in which they can be dethroned is to give the true

God his rightful place in our lives, to make our real sacrifices to him, to seek to please him first. When we are successful in this then these other claimants to our worship and devotion fall back into their good and rightful places in our lives. This is what the first of the Ten Commandments means to us.

The Second Commandment is an extension of the first. In days when heathen men sculptured idols and actually worshipped wood and stone, there was a serious danger to souls in any sort of picture, so the literal language of the Commandment forbade the production of the "likeness" of anything whatsoever. Moreover, God is pure spirit and has no material body. For men to attempt to picture him in sculpture or painting would result in false ideas of his being. However, when God the Son came into human nature, he took a physical body which could be seen. And quite early in the Church's life, the danger of old heathen worship of idols being no longer great, Christians began to make pictures and sculptures of our Lord and the saints to help them in their prayer and worship.

There are those who consider that to kneel before a sculptured crucifix or statue of our Lady violates this Commandment and some sects have even gone so far as to think that a picture in stained glass is forbidden here. Actually, however, no one who prays before a crucifix or a statue has the idea that the plaster, stone or wood of which they are constructed is the object of his worship any more than a mother kissing the photograph of an absent son is expressing love for a piece of paper. To have a representation of the one to whom we pray before us is merely a help to deeper devotion. Because only God the Son took a visible human body, we seldom find any attempt to carve representations of the invisible Father, and the Holy Ghost is represented only by symbols—fire or a dove.

As a matter of fact, those who would find merely a literal prohibition of devotion to statues and pictures in this Second Commandment have lost its whole meaning for men today. The important phrase of the Commandment is "make to thyself." The man who makes the accumulation of money





main object of his life's devotion has "made to himself" a false God before whom he falls down and worships.

But the Commandment applies more fully than this. No man, out of the weakness of his little imagination, can construct a true God. God exists before all else. All man can do is to begin to learn a bit about God's glory and perfection. And in order that man may learn truths about God, God Himself has revealed Himself to man through the teaching of the Holy Catholic Church. Whenever we begin to construct our own ideas about God, which are not those taught by the Church, we are "making to ourselves" a false god who does not really exist. Similarly, we are worshipping a false god when we act upon superstition, or consult fortune tellers, astrologers or mediums.

Any such action, whatever its reason, is failure to abide by this Second Commandment and is thus sinful.

This, then, is the basis of the moral law. Man is made with a capacity to worship. He cannot avoid falling down before some god. Human life is right and good only when man exercises this capacity toward the true God, who really exists. When his life is given in worship of a false god, he has set himself against the mighty current of God's creative activity in the universe and he is too small to resist so mighty a power. Eventually it will crush him.

What is the god to which I give the best of my life and to whom I make my real sacrifices? Is it the God who has revealed Himself to men through the Church? Or is it a god which I have "made to myself?"

## St. Andrew's School

The school year has gone splendidly so far. The prefects and seniors have given the leadership we expected of them. The morale of the School has been so high that it is not noticeably affected by a rather disastrous football season. This is noteworthy because usually there is a close connection between the state of the students' spirits and the success or failure of the current varsity athletics.

The football team suffered from the loss of the graduation of almost all of last year's best team and the failure of some other players on whom we had counted to return to the School. It was impossible in one year to develop enough material to take their places. This, combined with too ambitious a schedule, gave us an unfortunate season. However, adversity has trained up for us some promising prospects for next year. One hope-ful portent was the second game between our second team and that of Sewanee Military Academy, which our boys won 13-7. Even more hopeful was the midget team which routed S.M.A.'s midgets 26-6, and showed outstanding spirit and skill. When these boys are old enough for the Varsity we could have a fine squad.

The great event of the year so far was the evaluation of the School. Those who have

received our Christmas *Messenger* will know of this already. We were very fortunate in the committee which visited us to check up on the accuracy of our self-evaluation. The members of this committee were Mr. Webb of Webb School, Col. Roberts of S.M.A., Miss Henderson of St. Mary's-on-the-Mountain, Mr. Hodges, Librarian of the University of the South, Mr. Skidmore, Principle of Decherd School and Mr. Bean, Principal of South Pittsburgh High School. They were a representative group and were able to get an amazingly clear insight into the working of the School in the four days they were here.

One reason why they could accomplish this was the care with which the information they needed was prepared for them in advance. Credit for this preliminary work goes chiefly to our Assistant Headmaster, Mr. Arthur Mann. He did an outstanding job of organization. He also translated the results of the evaluation into graph form after the committee left. We were deeply gratified to discover that, when compared with other schools throughout the country, St. Andrew's was rated "superior."

Blessings never come singly. At the same time that the evaluation committee was here, we had the annual visitation of our

Father Superior. It was, as always, a joy to have him with us. He was here for our Homecoming Game. Several of our alumni were back at the School and it was a festive occasion.

The following week Bishop Dandridge of Tennessee visited the School. Six boys were presented for confirmation.

The outside appointments have kept us busy. Fr. Turkington combined several preaching engagements in Louisiana with the retreat which he gave for the priests of that diocese. The Prior preached an eight-day mission in Gadsden, Alabama, in October and held six-day missions in West Palm Beach and Bradenton, Florida, the first two weeks of Advent. On his way home he preached in Thomasville, Georgia. During Christmas week, Fr. Turkington conducted a conference for the college youth of the Province, at the DeBose Conference Center in Monteagle.

The work at Midway is prospering under Fr. Whittall's direction. He has done much to improve the appointments of the church and is able to give them a Mass every Sun-

day. The congregation is building up slowly. On Christmas we sent the school bus over to bring them to the Midnight Mass at St. Andrew's.

The clouds of war which hang over the world have not, as yet, had any direct effect on St. Andrew's. We live, however, in constant uncertainty as to what their effect will be in the near future. One thing is clear to us. The work we are trying to do with our boys is more important than ever. If, as seems likely, the majority of them are to be taken into the Armed Forces as soon as they have finished school, their years at St. Andrew's will be their last opportunity for some time to live in a truly Christian environment. It behooves us, therefore, to bring the fullness of Christian influence to bear upon them, in order to prepare them for the difficulties and dangers ahead. In these days that try men's faith, their faith must be deeply rooted. We earnestly beg your prayers on our behalf that we may be equal to the responsibility that is being placed upon us.

### St. Andrew's Intercessions

*Please join us in praying for:—*

Father Spencer preaching a mission at St. Mary's Church, Daytona Beach, Florida, February 4-9; preaching at the noonday services at St. Paul's Church, Baltimore, Maryland, February 12-16; conducting a mission at St. Luke's Church, Irving, Texas, March 4-9.

Father Whittall in his work at St. James Church, Midway, Tennessee.

Father Turkington preaching at the noonday services at Christ Church, Raleigh, North Carolina, February 7-16.

Meekness of Christ, make me meek.

Patience of Christ, make me patient.

Fortitude of Christ, make me enduring.

Unselfishness of Christ, make me unselfish.

Prayerfulness of Christ, make me prayerful.

Compassion of Christ, make me compassionate.

Love of Christ, make me all-loving.

—Bishop C. C. Grafton



ST. ANDREW'S SCHOOL  
Waiting for Chow



## The Order of St. Helena

The chief piece of news from the Order of St. Helena is that the Professed have been given their black crosses, and now wear them proudly and thankfully. Father Superior blessed and gave them to the Sisters at Versailles in November, and Father Carroll gave them in December at Helmetta. Now you can tell the difference between the Professed and the "J.P.'s."

Sister Josephine arrived at Helmetta after Christmas to take over as Sister-in-Charge and novice Mistress. She was installed by the Father Superior. She was replaced at Versailles by Sister Ignatia, who had pioneered at Helmetta, laying the foundation of the work two and a half years ago, and establishing the novitiate of the Order there.

Life at Margaret Hall School in Versailles has been a bit hectic. We began the year on the following theory: "we do too much in the spring term, and earlier in the

year when the new girls are still somewhat at loose ends there isn't enough to do. So let's plan more things for the fall and thin out the calendar in the spring." It's a good theory, but the result was that the autumn term is now as crowded as the spring.

In December we gave our lovely Christmas opera, "The Holy Night," which our former music director, Dr. Lucas Underwood, wrote for us. We also had the traditional Christmas party for children, the banquet, joke presents and carolling. Then, in the teeth of a threatened railway strike everyone embarked hopefully on the journey home for the holidays.

Coming back after holidays is another story—there are always some too sick to get back on time, icy roads, uncertain planes, etc. Nevertheless school reopened for business as usual on January third, and studying for mid-year examinations took the place of sandwiching a few peeks at the books in between opera practices; basketball replaced field hockey; and the spring



MARGARET HALL SCHOOL  
Lower School Leaving Morning Devotions

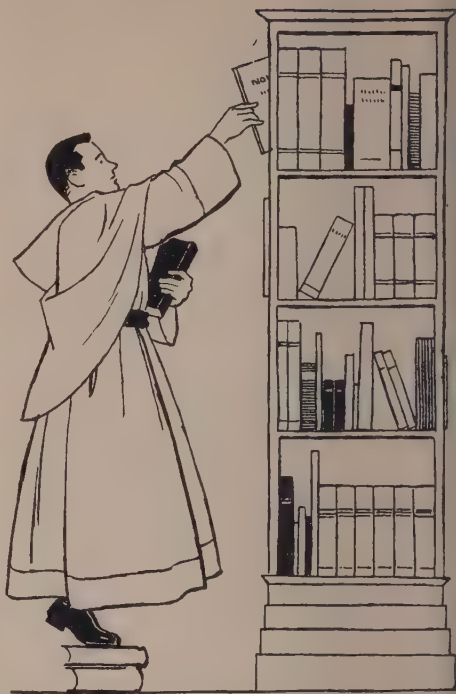
play and opera began to cast their shadows as the echoes of "Little Women" and "The Holy Night" died away. We are just exactly as busy as we ever were.

Life in the Convent at Versailles is often enlivened from the school. Of course the convent is a separate, heavenly island of silence and peace, across the street from the school. The daily Mass and the Divine Office are at the centre of our life, and the work of prayer comes first. Our school duties are fitted around and in between our spiritual duties. Yet there are sometimes intrusions, as when the Sister who was waitress one evening at supper encountered a desperate caller from school in the kitchen between courses. The waitress transmitted a note to the Sister-in-Charge on a paper napkin. The anguished child *must* see her at once, but would wait until after supper. And after supper and the visit to the Blessed Sacrament the tragedy was revealed. "Sister!! *Lou Boudreau* has gone to the *Red Sox*!"

### Book Reviews

PRISCILLA LYDIA SELLON by *Thomas Jay Williams*, (London: S.P.C.K., 1950) pages xxiv + 311. Cloth. \$4.00.

"The blood of the martyrs is the seed of the Church." Although Miss Sellon, the Mother Foundress of the Society of the Most Holy Trinity, did not undergo actual martyrdom, yet from 1849 until her death in 1876 she and her sisters underwent no less than twelve persecutions from both Protestants and members of her own Church. That these persecutions were based on false and utterly trivial 'charges' did not make them any the less humiliating and painful. The first was led by the Rev. John Hatchard, vicar of St. Andrew's Church, a local solicitor (with the suggestive name of Tripe) and the editors of two 'penny-a-liners.' The charges were that the sisters bowed to the cross and required the orphans to do so; they said "Lauds" in the "oratory," they called Dr. Pusey "Father;" they wore crosses; they would not allow discussions of matters that went on in the house; that Friday and Wednesday were called festival [sic] days and no work was done on them; and that Dr. Pusey administered the Sac-



rament of the Lord's Supper every day in the chapel, when he was at the home and once in a small dormitory, where a sister was ill. Needless to say their bishop, Dr. Phillpotts supported the sisters and after giving his judgment said that "Miss Sellon might leave the room with the gratitude and approbation of all those whose good opinion she would value."

The Church of England and the Episcopal Church are indebted beyond measure to her for the large number of men and women religious now in their midst. Had she and those associated with her been unwilling to bear witness—*marturein*—to the life of the counsels, the religious life might never have been re-established or at least its restoration might have been delayed for many years. Fr. Williams treats as briefly and as charitably as possible these persecutions endeavoring rather to give us a full portrait of a saintly and courageous woman who dedicated her all to the service of her Lord in the persons of His poor ones.

Besides the story of Miss Sellon's own life the author gives vivid accounts of the sis-



work in the slums of Plymouth and London, their nursing of the sick and dying during two cholera epidemics, the journey to Scutari and the work of several sisters are under Miss Nightingale, and the journey of the Mother Foundress with several sisters to the Hawaiian Islands where they established the Priory School in Honolulu.

The following is an example of what the sisters encountered during one of the cholera epidemics. The Rev. H. G. Hetling, curate of St. Peter's, Plymouth, one rainy, stormy day towards the end of the siege met Sister Sarah Anne "carrying a large bundle" which proved to be the body of a baby, whose mother the sister had made a promise to see it decently laid out. Knowing whether she was bent Mr. Hetling followed her to the 'dead-house'—a forlorn dismal room, where six or seven rough black coffins, "too sadly occupied by their mute inmates" could be seen by the "dull light filtering through the shattered glass, silence and death keeping their dreary watch." Calmly and serenely she performed her promised task. "Having selected a coffin, she placed the baby tenderly inside, and then went down and kissed it before she closed the lid. Day by day, night by night, Sister Sarah Anne could be found performing her self-same duties which all but the sisters shrank from doing."

This book is more than a religious biography. Fr. Williams has such a sympathetic understanding of the inner-workings and problems of the conventual life that he has been able to give us a real insight into how these problems were worked out.

Such a biography as this should serve as a source of encouragement and hope to any one who may be disturbed or upset by the conditions in the Church to-day. When we have so strikingly portrayed the really deplorable state of the Anglican Church of just a century ago, no one but a confirmed pessimist can but help take courage when the present active and zealous church life is considered. There is undeniably still much room for growth in the Catholic way of life amongst our people and it is up to us to strive after as much progress during the coming century as there has been during the past

one—remembering Mother Lydia's words "The only gate to Heaven is Jesus Crucified. What shall teach you greater contempt for sensual gratification than the sight of Him. . . stretched upon the bed of the Cross; His constancy firm as a rock; His fast so excessive that He had not one drop of water to slake His burning thirst; His silence so unbroken that He defended not His own innocence; His vesture a Crown of Thorns?"

—L. K.



DIVINE TRANSCENDENCE IN THE OLD TESTAMENT by *Hughell E. W. Fosbroke*, (Evanston, Illinois: Seabury - Western Theological Seminary, 1950) pp. 26. Paper.

Dr. Fosbroke, long the dean of The General Theological Seminary, is a well-known authority in the field of Old Testament study. Many who have studied under him have lamented the fact that he never wrote any books. We now have this small publication to fill up some of the gap. The scholarship here is that of the Anglican Tradition at its best, in that it avoids the errors of both neo-orthodoxy and liberalism. The final sentence is enough to show this. "It

was in the immanent activity of a transcendent God of unbounded creativity that they [the prophets] found the certainty of a future that should not deny the past but should bring to pass a purified and transfigured realization of human hope and endeavor."

—J. G.

PHILIP MERCER RHINELANDER, by *Henry Bradford Washburn*, (New York: Morehouse-Gorham Co., 1950) pp. ix. + 210, Cloth, \$2.50.

This is an interesting and well written biography of an outstanding, if not great, bishop of the American Church. Well born and wealthy, Philip Rhinelander had the finest training possible for a priest of the Church—Harvard and Oxford. Nevertheless he had a physical draw-back—a bad heart. Now people who suffer from cardiac disorders are not usually well-tempered, but a sunny personality was one of the characteristics of Bishop Rhinelander. How much mortification lay behind this, nobody on earth can tell.



ST. MATTHIAS

(Courtesy of the Metropolitan Museum of Art)

[February 27]

The author makes a great deal of the fact that Philip Rhinelander was unhappy teaching at Berkeley Divinity School because of the sterility of the Connecticut "high and dry" tradition. When he went to Episcopal Theological School, on the other hand, he was not pleased with the dogmatic conservatism of Cambridge. His episcopate in Pennsylvania was a great trial to him, although this is little more than hinted at. According to the author, it was only when Bishop Rhinelander became the first warden of the College of Preachers in Washington that he arrived at a position which suited his abilities and in which he was thoroughly happy. This was all too late in his life and so we are left with the thought of a tragic, or near tragic life.

This biography raises a question of historical scholarship in relation to ecclesiastical historiography. How far should a biographer go in delving into unpleasant affairs and then airing them? Bishop Rhinelander's treatment by some of the clergy and laity of the Diocese of Pennsylvania was just short of criminal. The old battle of churchmanship raged and the bishop was the victim. (Incidentally this is not the first time that has happened in the same diocese.) This is only hinted at in the pages of the biography. In the future when some Church historian is frank enough to write about these events, this biography will not be of material benefit.

There are several small mistakes to be found. On pages 16 Thomas Arnold is wrongly called an "evangelical Low Churchman," whereas in reality he was a Broad Churchman and Erastian. The name of the Oxford New Testament scholar and warden of Keble College, Walter Lock is spelled "Locke" (pp. 55, 59). One of these mistakes is found in a letter of Rhinelander, and so the error may have been his. In such a case the mistake should have been noted and not repeated.

One gains the impression from this otherwise enjoyable biography that the book was written by a man who loved Bishop Rhinelander despite his High Churchmanship.

—J.



MS BY FATHER ANDREW (New York: Morehouse-Gorham, 1951) pp. xvi + 50. Cloth. \$1.50.

Father Andrew is well known as the leader of the Society of the Divine Commission and worker among the poor of East London. Since his death in 1946 there have been several volumes issued concerning him and now a volume of his poems. We venture to say that these will find their place with one of the finest works which have been produced in English religious poetry. One stanza from "Chill Days" will show his power and imagination.

Thy Kingdom come! Thy Kingdom come!  
Sometimes how far away it seems,  
A pretty piece of poetry  
Fashioned of stuff of children's dreams.  
As we make fanciful the fact  
To make the Manger, gem the Cross,  
The line is the dread deliberate act  
That faced the fear and risked the loss.  
He only finds reality  
At Bethlehem and Calvary.

J. G.

WORK IN MODERN SOCIETY by J. H. Oldham, (New York: Morehouse-Gorham, 1950) pp. 62. Paper. 85 Cents.

This is a study prepared for the World Council of Churches by a man thoroughly competent to deal with the subject. It shows what the Christian faces when engaged in secular employment in our materialistic machine age.

—J. G.

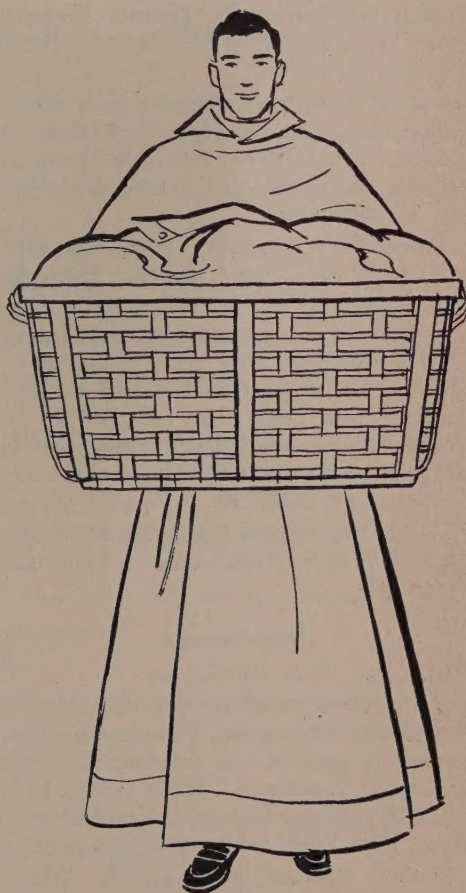
Take note of this fundamental truth. Everything that works in nature and creature, except sin, is the working of God in nature and creature. The creature has nothing in his power but the free use of its will, and its free will hath no power but that of concurring with, or resisting, of God in nature. The creature with its free will can bring nothing into being, nor make any alteration in the working of nature; it can only change its own state or place in the working of nature and so feel or find something in its state that it did not feel or find before.

—William Law

LITTLE BOOK OF CONTEMPLATION, Edited and Revised Into Modern English by Joseph Wittkofski. (New York: Morehouse-Gorham, 1950) pp. 101. Cloth \$1.25.

This is a revised edition of the English translation of a late medieval devotional classic which was for some time wrongly attributed to Saint Augustine. In the form used it came out during the time of the Reformation and is therefore the first work in the line of the mystical tradition which has at times been so strong in England.

—J. G.



O thou great chief, light a candle within my heart, that I may see what is therein and sweep the rubbish from Thy dwelling place.

—Mabel Shaw

## Notes

Father Superior preached and held confirmation at St. Paul's Church, Yonkers, New York; conducted a retreat for clergy from Bridgeport, Connecticut at Holy Cross Monastery; preached at St. Mary's Convent, Peekskill; preached at Trinity Church, Waterbury, Connecticut.

Father Kroll conducted a mission at St. Anne's Church, Annapolis, Maryland.

Father Packard preached at several services at Trinity Church, Plattsburg, New York; conducted a mission at St. Thomas' Church, St. Catherine's, Ontario, Canada; gave a quiet day at St. Mary's-in-the-Field, Valhalla, New York.

Father Hawkins conducted a quiet day at St. Martin's Church, New York City.

Father Bessom gave a talk on the Liberian Mission at St. Philip's Church, Easthampton, Massachusetts.

Father Gunn preached a Eucharistic Mission at Holy Trinity Church, Hillsdale, New Jersey.

Father Taylor preached at All Saints' Church, Lockport, New York; conducted an acolytes' retreat at the House of the Redeemer, New York City; preached at St. Paul's Church, Doylestown, Pennsylvania; conducted a retreat at the House of the Redeemer, New York City.

Father Stevens assisted Father Kroll with the mission at St. Anne's Church, Annapolis, Maryland.

## Intercessions

*Please join us in praying for:—*

Father Kroll preaching at Trinity Church, Waterbury, Connecticut, February 16; conducting a quiet day at the Church of the Epiphany, Providence, Rhode Island, February 18; giving a mission at Grace Church, Utica, New York, February 25-March 4.

Father Packard preaching at Trinity Church, Waterbury, Connecticut, March 2.

Father Parker conducting a mission at St. John's Church, New Rochelle, New York, February 11-25.

Father Gunn conducting a retreat at the House of the Redeemer, New York City,

February 16-18; preaching at Trinity Church, Waterbury, Connecticut, February 23; giving a quiet day at Grace Church, Hastings-on-Hudson, March 1.

Father Taylor conducting a retreat at the House of the Redeemer, New York City, February 9-11; conducting a retreat at Philadelphia Divinity School, Philadelphia, Pennsylvania, February 13-14; giving a retreat at the Berkeley Divinity School, New Haven, Connecticut, February 15.

Father Stevens assisting Father Packard with the mission at St. John's Church, New Rochelle, New York, February 11-25; conducting a retreat at the House of the Redeemer, New York City, March 2-4.

Father Terry giving an address to the Canterbury Club of Berea College, Kentucky, February 10; preaching at Emma Church, Winchester, Kentucky, February 11; conducting a retreat for Margaret School, Versailles, Kentucky, February 11-12.

## Santa Barbara Notes

During the month of January the following appointments were filled: Schools of prayer at Porterville, Bakersfield, Visalia, Oakdale, Fresno, Placerville and Corte Madera; preaching at Stockton.

## Santa Barbara Intercessions

*Please join us in praying for:*

Schools of prayer at Menlo Park and San Francisco, February 4-6; schools of prayer at St. Clement's Church, Berkeley, February 7-9; pre-ordination retreat to be conducted by Bishop Bloy at Mount Calvary Monastery, February 12-15; schools of prayer at Pacific Palisades, February 20; mission at Canoga Park, February 23; children's mission at Santa Barbara, February 25-March 2.





# Ordo of Worship and Intercession Feb. - Mar. 1951

Thursday V Proper Mass col 2) of Lent 3) for the living and departed pref of Lent until Passion Sunday unless otherwise directed—for the bereaved

Ember Friday V Mass as on February 15—for chaplains in the armed forces

Ember Saturday V Mass as on February 15—for the Order of Saint Helena

2nd Sunday in Lent Semidouble V col 2) St Simeon BM 3) of Lent cr—for parochial Lenten programs

Monday V Proper Mass col 2) of Lent 3) for the living and departed—for the Seminarists Associate

Tuesday V Mass as on February 19—for Saint Andrew's School

Wednesday V Mass as on February 19—for the Confraternity of the Love of God

Thursday V Mass as on February 19—for our country

St Peter Damian BCD Double W Mass a) of St Peter gl col 2) feria 3) Vigil of St. Matthias 4) of Lent LG feria or b) of feria V col 2) St Peter 3) Vigil 4) of Lent LG Vigil or c) of the Vigil V col 2) St Peter 3) feria 4) of Lent LG feria—for the Oblates of Mount Calvary

St Matthias Apostle Double II Cl R gl col 2) feria 3) of Lent cr LG feria—for the bishops of the Church

3d Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—for perseverance of all penitents

Monday V Proper Mass col 2) of Lent 3) for the living and departed—for improvement in racial relations

Tuesday V Mass as on February 26—for persecuted Christians

Wednesday V Mass as on February 26—for the Holy Cross Press

ch 1 St David BC Double W gl col 2) feria 3) of Lent—for the Church in Wales

Friday V Proper Mass col 2) St Chad BC 3) of Lent—for the Priests Associate

Saturday V Mass as on February 26—for vocations to the religious life

4th Sunday in Lent (Lætare) Semidouble V or Rose col 2) of Lent 3) for the living and departed cr—for just solution of our economic problems

Monday V Proper Mass col 2) of Lent 3) for the living and departed—for the faithful departed

SS Perpetua and Felicitas MM Double R gl col 2) feria 3) of Lent LG feria—for the Confraternity of the Christian Life

St Thomas Aquinas CD Double W gl col 2) feria 3) of Lent cr LG feria—for Church theologians

Thursday V Mass as on March 5—for the peace of the world

Friday V Mass as on March 5—for the Liberian Mission

40 Martyrs of Sebaste Double R gl col 2) feria 3) of Lent LG feria—for those in the armed services

Passion Sunday Semidouble V col 2) of Lent cr through Maundy Thursday preface of Passiontide unless otherwise directed omit Psalm in preparation Gloria there and an Introit and Lavabo in Sunday and ferial Masses—for all priests

St Gregory BCD Double W gl col 2) feria 3) of Lent LG feria—for the institutions of the Church

Tuesday V Proper Mass col 2) of Lent—for Mount Calvary Monastery

Wednesday V Mass as on March 13—for religious education

Thursday V Mass as on March 13—for our enemies

Compassion BVM Gr Double W gl col 2) feria 3) of Lent cr pref BVM LG feria—for the suffering, anxious and sorrowful

NOTE—On lesser and Greater Doubles in Lent Mass may be said of the feria V col 2) feast 3) of Lent Compassion BVM LG feria

# From the Business Manager . . .

## A Catholic Keeps Lent . . .

After using up all advertising space we realized that we hadn't said anything about this very fine Tract by the Rector of St. Mary the Virgin, New York. It is a letter-size folder and should have a place on your Tract Table. Urge your pastor to get some. Mail to your friends. Only \$1.60 Hundred. 25 copies for 40 Cents.

## A Little Late . . .

We fear that by the time this copy of the Magazine reaches you, Ash Wednesday (February 7th,) may have come and gone. Falling so early this year, it sort of caught us napping. Suggested books for Lent should have been listed in our January issue. However, it is never too late to start afresh . . . so if you haven't procured *your* book for Lent, please order today.

## Baby Oil ???

We have always loved the homey and homely touch. Last year we received a Magazine renewal blank with a note on the back, "Stop at Aunt Mary's for whipping cream." The other day it was, "Get baby oil at drug store". Our renewal blanks make good shopping lists, but please don't forget to send them back to us.

## Watch It, Chaplain . . .

Now we really are puzzled. A good friend of ours who is now serving as an Army Chaplain, sent us a check to cover his account. It is made payable to: "The Holy Cross Future"—just like that.

## An Orchid . . .

"The January issue of the Magazine has just come. Elegant is the word for the format."

## Ordo 1951 . . .

We have copies of an Ordo for use with the Monastic Diurnal. The price Fifty Cents, may seem a bit high for so small a publication, but we might explain that we only carry them at all as an accommodation to our Associates, and other friends.

## A Voice Out Of China . . .

These are sad days for the Church in China, and for us who have always counted the Chinese people as friends. We still do, and must keep in mind that these are sad days for many of the people of China. In a small way The Press wants to foster that bond of Christian fellowship which exists between American and Chinese Christians. Early in March we hope to publish a small book "A Voice out of China" being the story of the martyrdom of Father Fung Mei-tser who gave his life for our Lord in 1930. It is written by the Rev'd Richard Cooper of Dowagiac, Michigan. Please watch this page for further announcements.

## What, Another Orchid ???

"Best wishes for the New Year and three cheers for a very fine Magazine."

## Welcome . . .

In this issue you will find a full-page advertisement from *The Newman Press* of Westminster, Maryland. At one time the Mother House of our Order was located there. In placing book orders with this leading Roman Catholic publisher we hope that you will mention the Magazine.

## Easter Gift . . .

We suggest a copy of the Third Edition of ST. AUGUSTINE'S PRAYER BOOK. Black Cloth with Gold/Silver stamping only \$1.50, and in Grain Morocco gilt edges, headbands and Gold stamping at only \$3.50 per copy.

Let us try to keep a good Lent.

Cordially yours,

FATHER DRAKE